

(40)

God in spiritual religion deals with the way of self-clarity, of clear self-understanding in every department of the thought and emotion, ~~which~~ in ecclesiastical religion falls to the level of doctrinaire theology. All dogmatic religion speaks of perfection as ~~if~~ ^{though} it were a straightjacket. Each cult insists upon its own ritualistic way more than upon the magnificence of the goal ~~which~~ ^{has with it} universal paths of approach. Each demands that the world go through the doors of its church to see god on the penalty and sure promise of eternal torture. And in their failure to treat of God liberally lies not only their mistake but final destruction. They do not treat of God ^{not} in the spirit of God who is universal, but ^{in the spirit of} as competitive tradesmen ^{rather} eyeing each others ^{followers} followers with consuming glares.

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As compared with the leaders of spiritual religion, the outstanding figures of theology are more astute psychologists in the sense that they have a practical, an opportunistic, but not a profound understanding of human nature and its God. They are also outstanding for selling peace of ^{mind} soul through every kind of exoneration. Every cult which has made its philosophy a commerce and not a liberation of souls resorts to this age-old practice. For cults have never hesitated to adapt religion to their purpose of making their way in the world, of seeking imperialistic splendors.

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Because ~~spiritual~~ religion deals with the perfecting of consciousness, it is also psychology. However its concern with consciousness as perfection is not at all swayed by ideas of cult or religion as such. It deals with the mind as learning in the pure sense of development. In this, spiritual religion is like the real jewel of the king's crown. Theology offers but a shadow picture of that jewel, while commercializations of ~~its~~ theology are but paste imitations.

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But the sane aspect of religion can be
ruined as easily as the sane aspects of our
modern scientific psychology can be
distorted by falling into the hands of
tradesmen. pre-psychological knowledge of the
depths of mind, and though the saint and prophet had
occasional had a brilliant insight into human nature,
an accurate map of it has only been drawn by modern
psychology.

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As of old, religion known psychology. However this knowledge is applied by the churches not for freeing the soul but only for subjugating it. Cults have no desire to free souls but only to hold them bound to the key-ring of the clergy. And while they know better, they cannot do better just as professional psychology knows better but is unable to do better because both are involved in maintaining a position in worldly affairs.

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Yet commercialized theology will nevertheless ^{attribute} ~~propose~~ that the fault of our psychological failures ^{lies} ~~is to be attributed~~ to the great thought which is religion. Not religion but psychotherapy can approach and deal with the problem of ~~evil~~ in human nature; the great teacher too often blames or encourages repression or tends to keep the mind childish and dependent.

Understandably these errors exist because

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But ~~these~~ errors cannot with good reason be attributed to great thought but, to the thought which reduces greatness to littleness. Such inferior thought reduces impersonal truth to personal versions of it. Though it uses the great words as if it understood them, it understands them only as words and nothing more, as form without essential experience. ~~And~~ ~~In~~ doing so, it creates the chaotic attitudes which mark individual and social misbehavior.

We will yet connect world teachers with leaders of theological religion as if the two were the same. Inasmuch as one deals with the spirit while the other deals mainly with the forms, they have nothing in common. One always remains universal and infinite while the other, that dealing with the forms, remains self-preoccupation organized into a system which rigidly orders and commandeers the thinking. The free and universally adapting is confined into a limited organizations of rules.

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How can the letter command the spirit? It is always the letter which must command the spirit. Cults always insist that their members adhere to the letter though in the name of the spirit. Unless one follows the letter, he is damned and always will be. But the great ones who heard the spirit

How can the letter command the spirit? It is always the spirit which must command the letter.

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Cults always insist ^{that their adherents follow} upon ^{though in} the letter commanding

^{the name of} the spirit. ^{unless one} If you don't follow the letter you ^{he is}

^{not only} are always damned ^{but damned for always} and always will be. ^{But} (The great ^{ones who believed in spirit were never known to}

men did not) speak with a primitive insight that

incarcerated people in fear. They ^{never} did not erected

any walls of fear ^{that} which would imprison the

consciousness for life - ~~life~~ life here and life

hereafter.) Their main concern was ^{not} never with

damnation but with liberation even though they

dealt continually with ignorance which is damnation.

The life as well as the speech of the world teacher

is always the example of liberation. For the pur-

pose of everything the great mind says is aimed to

liberate the small from its smallness.

Into darkness, fetters,
and flaming fire, will
your spirit come, and
the judgment will last
for all the generations
of the world. Woe unto
you; ye shall find no
peace. Issaiah. (p. 306)
Plato: Phaedrus
Matthew: The Angels will
go out and separate the
wicked from among the
righteous, and cast them
into the furnaces of
fire."
He who feareth God
will receive the
warning - and only the
greatest wretch will
step aside from it, who
will be burned at the
terrible fire. Koran

No great teacher has ever been a cultist,
all great teachers, - that is, men of minds -
but all have warned against the human ignorance
that do not which builds systems, *their* which never permits *its*
members to outgrow them. Each cult booms out
its primacy but the great world teacher has
never been known to voice this thought ~~and~~ he
who is *so* *and* wrongly, foolishly connected with the
though cult as *it* he were the founder, of the cult *though*

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But when
it is

his thought is made *to serve* into a cult, - *ambition,*
no longer his thought but the personal ambition
of those who seek to profit from it.

The development of inner security through independent thinking is thought most dangerous

Such thoughts are dangerous to develop
generally because it would eventually make away
with the ^{by parasitic} agents and institutions and parasitic
elements that exploit the mass of people to its
disadvantage and detriment. ^{Not only would it do away with} It would also do away
with the parasitic consciousness that exists in
the masses itself. ^{It can, however,} But the masses can also be
exploited to its liberation, ^{to} its advantage and
better living, actually so, practically so, and
not merely through the liberation of such words
as ^{security in living} better advantages and freedom and peace of this
or that which are always in the mouths of the
preachers of selfish opportunism.

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If you are a Christian, you are damned if you don't believe in Christ. Or if you happen to be a Jew you are damned if you don't believe in the ^{denominational} - Moses, or Isaiah or Jeremiah, that is, if you don't believe in God through them. God ostracises you through the church because it must be the divine power which condemns you. It cannot only be the church as the intermediary of God. It cannot be the church alone, but the church as the intermediary of God without which you cannot believe at all, because if you ~~happen~~ ^{just have ever been its policy towards those who} happen to have enough development to be your own intermediary, and if you should become numerous enough the church will go bankrupt which it is never inclined to encourage.

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But The great teacher becomes less and less necessary to his pupils and if they develop under his care they become teachers themselves. (They grow away from him in independence) As they grow themselves by the power of their master's truth. So it is

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with all forms of instruction if that instruction truly liberates. The organization ceases to make the members dependent upon them which is contrary to all sects which work by every conceivable kind of ceremony, to make for cult dependence, not dependence upon intelligence which, in its substance, is sustained liberation.

Cults work mainly to keep their members, and therefore to enlarge its membership. Their main interest is to enlarge its body of members.

The liberation of intelligence would mean their becoming dispensable, to inner security, because that

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inner security ^{is meant} would be an individual self-
establishment and ^{confidence resulting not} not reside in being a member
of a group ^{but in} which is different from the greater
understanding, the feeling which feels with
nearness, that we are all members of society,
that each is a member of the great society. We
^{actually we know} know that we are a member of society but ^{being} to be a
member of a ^{smaller} group seems to be much nearer to us,
^{the small thing of being a member of a family seems to be}
to the small thing. It seems to be much nearer
to us in our small thinking. The feeling of being
a part of mankind is only given to the mind which
has somewhat grown.

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The great thing is to realize what is mine
that can be mine, and who are my people, and
what is the meaning of my attitude and
relationship to them whom I consider and call
my own.

in ignorance one sees the other who is himself
by one's own of god
all knowledge
clearly
2
god

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To look upon one's possessions with a foolish eye which sees them as enduring eternally is to waste one's life upon possessions, whether one thinks of them in the form of things, of people, of gold, or sex, or fame.

One shall not have goodness and culture ^{and reason} (if he strives also for the balance of gold and silver. This is just the hypocrite talking in people who use fine words and suck them for their sweetness just as if they were candy but who have no intention of making the first step in the direction of goodness and culture, the first movement of behavior and thought, the first valid discovery of action. If the behavior is not equal to the words, at least they should resemble them. Where they do not, it is all confectionary philosophy that speaks of nobility with a passion for cash, not with the determination that comes through winnowing the mind of its husks to come upon the germ of life.

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The possessing and the using and the enjoying of things is in the understanding without which there is no possession but only a spending of oneself in the acquisition and losing of things. Which makes us rivals and enemies about that which in the end comes to nothing. Things, possessions, are like waves in the sea or ripples on the lake. They move on and are soon lost to sight. That onward movement is change to them and loss to us. And because they move on, we cannot possess them as physical concreteness which is the concreteness about all things and beings, ourselves included, that is ~~marked by~~ ^{is susceptible to} ~~marked by~~ change.

The understanding is always the accompaniment
that gives ^{expanded} concreteness of meaning. But ^{where} ~~where~~
the ~~weak~~ ^{is weak} understanding ^{one} looks only to
^{object} concreteness without discovering sufficient
meaning to survive its changes. ~~the understanding~~
Not having the sufficient penetration to realize
a thing or being beyond ~~its~~ concrete limitations,
^{P 961} ^{P 962} only the death of a thing or its change makes us
grasp at some supernatural explanation.

But if reality is not seen beyond the concreteness of the things which compose it, the concrete becomes the only real and the real does not go beyond its concreteness. But reality in everything goes beyond the concrete which is only an appearance, a state of reality, and not its completion, (the understanding not having the substantiality to realize a thing or being beyond its concrete limitations.)

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We are taught in a manner of concreteness as if we could take our factories, ^{our merchandise, our cash balances,} our dearest attachments, ^{with us,} into the grave, ^{are we taught to think} but seldom, that we will and must take only ourselves whatever we are, and that we ^{are} our natures and our labors the result of our natures, and that this is the only estate which is primarily ours in life ~~as~~ in death. And to try to live or to die for any other accumulation ^{an} is (a process of) error in the process of learning the ^{meaning} true possession (which is to possess ourselves).

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And when a dear attachment goes to the grave before us, we emphasize the supernatural instead of realizing this supernaturalness in the living. We only see supernaturalness in the dead. It would be a very great thing not to see just the natural reality in the person but the supernatural in him, the godly, while he is alive and not to wait to endow him with it while he is dead which then becomes a superstition, a desperate gesture at catching at a selfish ideal.

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Death, ^{to} the greatly sensitive intellect is not
what death is to the average or to to the exceptional
yet everyday mind.

or atheistically indoctrinated,- inevitably so because the mind is brought up that way.

Looking to the absolute truth is not having any bias. In other words, one does not look to the absolute thinking that there is an absolute truth. One looks to clarity, that is all, and to look to clarity is not to propose it as being ultimately so when we glimpse the spark of a firefly. It may be easy enough to convince the trusting child that this spark is the universal light but it nevertheless remains only an appearing and disappearing production of light rousing the interested mind to trace the spark to its source.

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The quest for the absolute
is the death
of life as life and
life as death,
all is life

Metempsychosis, the doctrine which speaks of the migrations of the soul as seen through the inward-turned mind, is the equivalent of the scientific doctrine of modification and evolution. Modifications of energy-expressions or entities implies evolution going to an undifferentiated source and is therefore more than just change of behavior in time and space.

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Behaviors and objects are one. We see the two as form or entity which is merely a conditioned space of unconditioned undifferentiated space. Conditioned space is always associated with a conditioned time which again is a differentiated form of undifferentiated time.

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It is no longer space as we know it and it is no longer time as the undifferentiated mentality can possibly conceive it, but it is neither space nor time as such but is undifferentiated without those separations which in the relative perception stand for space and time. These, in the undifferentiated, are meaningless. If they were not, they would remain in the neutral state what they are in the contrasting or relative domain.

~~Just as~~ The attitude of divisiveness ~~cannot~~ simply perceive the undivided in ~~the~~ ^{any} empiric practical sense. ~~so it cannot~~
see that life itself, in its most profound being, is undivided. so cannot

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In metempsychosis, there is not loss of the real self but transmutation of the egotistic self. Loss exists only to the thought that clings to finite survival. It cannot see itself infinitely. Thus it cannot perceive it and the thought of it takes on the picture of nothingness involving the obliteration of the imagining personality.

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In other words, transmigration describes the paths taken by the soul or inviolate principle of order lying in the inmost depth of that compound of energy which is a thing or being.

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No matter what a thing changes into, the principle of order is inviolate and cannot be disturbed. You can change a thing, but you cannot obliterate - though you can modify the energy which composes the thing. You can create different conditions ^{means} but only by virtue of the existing energy.

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When we speak of metempsychosis of souls, we refer to ^{transmigrations} energy transformations on the level of ^{transformation} consciousness and when we speak of modifications of inorganism, we speak also of transmutations but at the peripheral condition of mind which is matter.

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What happens in state after state, life after life, is the continued result of what went before in the process of continually going on. Both absolute and relative personality persists until there is no discrepancy between these states. And if there is no discrepancy, then it is the relative which becomes the absolute.

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The relative and absolute are both mediums of experience. The life of anything is the experience garnered to the end of freedom from experience. All life, organic and inorganic, seems to be bound up with this necessity. But the lack - abolition - disappearance of experience is only the negative of experience to

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~~known to~~

to relative states (appreiciation) because once the absolute is attained there is the primal experience. The struggle of search ceases when knowledge is gained.

Just as the absolute or non-expression involves potential expression, and its potential expression active impression or creation, so, conversely, the relative which is potentiality of absolute made manifest involves, in turn, absolute expression ^{or non-} through self-expression. That is why it is not limited to its relative state and can and does become again the absolute again in the consummation of its potentialities.

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Potentiality involves activity just as activity involves the potentiality of inactivity. In other words, the relative is not limited to the relative nor is the absolute limited to the absolute, and as one translates itself into the other, it does not suffer essential loss. or degradation.

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That which goes beyond the gates of a perfect garden, so perfect, in fact, that it is free to go, takes with it the urge that enables it to return to perfection. And though it loses some of its splendor, this loss becomes its relative adventures that brings it back to splendor. According to its loss, it is driven by its memory of perfection to return.

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The loss that brings it back to splendor, is ~~no more than~~ ^{though it involves much travail}

no gypsy, perfect for it deals always with absolute freedom which is not restricted either by the possibility of departure or return.

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Loss, then, is nothing but the experience leading to primal fulfillment.

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God becomes the gypsy or relative and the gypsy, weary of his interminable migrations, becomes God or absolute again. Sojourning in many places, the gypsy inhabits many tents, worships in many forms. He becomes many conditions of experience until homesick and weary, starved and spent, he desires no more to

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tramp the roads of the worlds in his longing for home
beyond nescience, beyond births and deaths. And so at last
to enters the garden gate of freedom.

We search throughout ^{all our} life not just for something permanent but for the permanent in wisdom, security, and love for this alone can satisfy our deepest desire which imbues with its urgency every other desire and uses them to attain its own end.

After all our desires have been exhausted, the desire which is instinct, really, for permanent reality remains dissatisfied until it is obtained. All other desires, unless they give us a new urge to see in the proper direction, leave us either frustrated or satiated. Here and there you will find a mind strong enough to make this knowledge a realization in this life instead of waiting ~~for (its proof)~~ ^{to obtain proof} in the next.

A common education teaches ^{us} to love life for the pleasure of the power it gives but it does not ~~tell as~~ ^{sell us} enthusiastically of the terrible misfortunes that follow from this philosophy. Could ~~anyone~~ ^{any child} be fond of life were he permitted to see it ~~as a~~ child in advance of his future living of it? Would he not rather be horrified ^{just} as much as we in our stupidity are fond of it because ^{we do not see it?} (our hopes distract us from seeing it)? ~~We~~ ^{But} are so filled with our ludicrous activities that leave us exhausted. And so we are never chagrined until we lose friend and fortune.

Love life as development. He who is striving consciousness helps himself, ^{by} finds ^{his} and collects ^{his} himself. He helps all. He obtains full knowledge and pleasure. He is strength, He is correction. He exalts not in the grasping hand. He is progression beyond the creature, the psuedo-man, the snout at home in the offal. (A) P 3.6

Except for the coin of growth, life is worth nothing. A life extended in ignorance is no better than dying. Knowledge which redeems from darkness does not come with ~~length of days~~ ^{longevity} ~~longliving~~ ^{life's moments} but because ~~the moments of life~~ become awareness which consumes ignorance, swallows it up like a cat its afterbirth.

The tangle of our difficulties is not so much the ^{result of our} ~~work of our minds~~, that are ^{very} ~~minds~~ are human and therefore fallible in ~~knowledge or~~ intelligence and imperfect in ^{or} emotion, but of our mercenary natures - also a limitation of mind but one which receives the least reflection when it should have the most. (which is the least practically considered when it should be the first).

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There is a much easier way out of our ^{ignorance} ~~technical~~ ^{of technical matters} ~~ignorance~~ of what we are which keeps us obstructions of personality than from that ignorance which keeps us mercenary and applies every knowledge we have in the mercenary spirit. Mercenary spirit has not only reference to money but to the mind which looks upon everything with personal finiteness of advantage.

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It is not our vast technical learning which keeps us ignorant, but the personality behind that learning which obstructs the large and sensitive application of the vast knowledge we have which is the power that gives it perfection. The intellectual perception which solves the technical problem and gives it out as knowledge does not solve the problem when the application of the knowledge is small, when the ego uses it with eccentricity. ~~For the~~ ^{new knowledge} ~~ego~~, using it with the eccentricity of satisfying its own wants, ^{the ego} ~~always~~ ^{always} looks with least regard to the genuine need which is the great want of a problem.

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Knowledge is not the final step to set us clear. It is rather the warning that it will involve us further in misunderstanding what we seek to understand through it because in seeking it we seldom connect the pursuit with the idea of understanding or possessing or overcoming ourselves but only of understanding a world outside of us (natural science), or inside of us (psychology), but not us, ourselves, us proper.

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What can set us clear is the understanding of the interest which we attach to our knowledge and which in the first place induces us to seek the knowledge and in the second to apply it. Ourselves, proper and there we know only through our interests which lie here, which are known only by interests which are external to the self proper, which is creative of these interests, which we take for ourselves proper in our ignorance of the proper self.

(The self proper) not the interests

It is the naked individuality, which are its clothes, not the interests which are to it its personality. The mind's real ignorance is that it is only prepared to deal with its clothes and not with its individuality, its basic self which struggles which alone can see into its interests with sanity and give answers with less error in regard to its fundamental need and requirement.

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The striving for the gratifications which are love and sex, fame, wealth, security, happiness - all these have for nucleus the fundamental urge to

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obtain full intelligence, full perfection. They are classifications and symbols that resolve themselves into the emotion, the feeling of perfection. Anything that is less than full is merely the activity which seeks after the perfect achievement which is in the thought every day, every night, every hour, and without which there is no effort.

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And as with our practical social activities, so it is the same in religion where the mind turns its attention to God. In doing so, it also turns its attention to perfection which is symbolized in the idea of God. And when the consciousness addresses God, all the details of our lives and efforts are being more harmonized and, being more harmonized, they are blest.

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All adoration, all strife, is a turning to perfection. The lowest of strivings, no less than the highest, is a turning to perfection. Man, even in his most primitive consciousness, cannot exist without the feeling for perfection which is the satisfaction contained in all activity from which also arises dissatisfaction which is only postponement that continues the pursuit for satisfaction. For man's purpose is perfection and not man.